

# The Bible Student

*V. 175 1900 (Jan. - June) W. #1 Jan  
 #3 Mar  
 Prove all things; hold fast that which is good.  
 J.P. ... 6 ... vol 2.*

## Editors:

WILLIAM M. MCPHEETERS, D. D.  
 BENJAMIN B. WARFIELD, D. D., LL. D.      SAMUEL M. SMITH, D. D.  
 GEORGE T. PURVES, D. D., LL. D.      DANIEL J. BRIMM, D. D.  
 JOHN D. DAVIS, PH.D., D. D.



## Contents:

I. EDITORIAL NOTES: Individualism in Work. Christ's Dealing with Doctrinal Difficulty. Not Ritual Baptism. Christ's Dealing with the Sinner. Inadequacy of Personal Influence. Scientific Biblical Study. S..... 61

NEW TESTAMENT NOTES: "New Testament Theology." Fragmentary and Incomplete. Adoption. The Son of Man. The Holy Spirit. Why not Synthesize? A Distinction. Reform the Sunday School. International Lessons. Why Not Grade? Seek Teaching. Popular Lives of Christ. B. 66

II. THE SYMBOLISM OF THE LAMB. *John D. Davis*..... 71

III. THE SIN OFFERING. *John D. Davis*..... 72

IV. IS THE CHRONICLER A VERACIOUS HISTORIAN FOR THE POSTEXILIAN PERIOD? No. III. *Willis J. Beecher*..... 77

V. THE LIVING WATER. *Caspar Wislar Hodge*. .... 84

VI. THE NEW BIRTH. *R. A. Webb*. .... 94

VII. SHECHEM AND ITS ENVIRONS. *R. L. Stewart*..... 101

VIII. OUTLINE STUDY OF ISAIAH XL-LXVI. *W. H. Marquess*..... 107

IX. FOREIGN BIBLICAL THOUGHT: Evolution and Theology. Dr. Dickson on Dr. McGiffert. A Fruitless Discussion. The Prophets and the Pentateuch. Scholz on the "Logia." Anglican View of "The Study of Holy Scripture." B. B. W..... 113

The New Theory of Deuteronomy. Prof. Mitchell's Theory. A Dilemma. Dr. Toy on the Origin of the Sabbath. The Tabernacle an Oriental Tent. The Pentateuch the Word of God. KERR D. MACMILLAN. The New "Journal of Theological Studies." Dr. Sanday on Origin of the Creed. Trustworthiness of Acts. An Interesting Feature. Harnack on Haeckel and Thudicum. WM. PARK ARMSTRONG, JR. .... 116

X. BOOKS, PAMPHLETS AND ARTICLES: Robinson's "The Decalogue and Criticism." Stevens' "The Theology of the New Testament." ..... 120

The Bryan Printing Co. Press, Columbia, S. C.

ON SALE BY—FLEMING H. REVELL CO., New York, Chicago and Toronto.  
 JOHN WANNAMAKER, New York and Philadelphia.  
 PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.  
 PRESBYTERIAN COMMITTEE OF PUBLICATION, 2001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

# The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. I., New Series.

FEBRUARY, 1900

Number 2.

Our Saviour's work seems to have been largely personal, chiefly individual. The disciples were selected singly and called individually; after having chosen and called them, his chief care seemed to be their development by personal association and teaching; the paramount object of his earthly ministry was to train them into instruments fit to carry on the work to be committed to their care when he should leave the world; this was the essential feature of his ministry, all else, however important, was incidental to this.

The first accessions to discipleship were made by individual, personal appeal; Christ calls Andrew and Andrew first findeth his own brother Simon, Christ enlists Philip and Philip brings Nathaniel; thus the gracious call through personal influence is passed on, transmitted as it were through individual contact.

We have record of more than one public address delivered to a large audience, but what may have been the result of such addresses we are left to conjecture alone to deter-

mine, the presumption is that the immediate, visible fruit was small; the fact that three years' work by both Christ and his disciples shows only one hundred and twenty adherents gained, indicates an absence of anything like great gatherings. Wherever there is any certain knowledge of a disciple secured, it was through individual influence, by personal appeal. We find in business a distinction recognized between goods hand-made and machine-made, preference and price being always in favor of the former as presumption of greater care in selection and greater fidelity in construction. The terms are not the choicest in spiritual connections, yet inasmuch as the word "machinery" has won recognition as descriptive of revival measures, it may not be inept to say that Christ's own method is against it, and to note that the individualism that marked his work is strong indication that in the spiritual husbandry, as in the natural, "hand picked fruit" is likely to be sounder and less subject to speedy deterioration than the other sort.

tradition has not preserved so much as a name or a single sentence of identifiable information. Clearly the Chronicler's account is in accord with historical probabilities, and this other account is not. It is not likely that these various era-making writings, institutions, and the events connected therewith all originated within the limits of time which this new view assigns to them, especially when we take into account the alleged condition of Jewish civilization as then constituted. Further, when testimony connects known and permanent historical facts with the names of great men, it is not correct procedure to deny the connection, except upon proof. Still less is it correct to substitute a series of unknown nobodies, whose very existence has to be assumed for the purpose.

From the point of view of the reasonableness of his idea of the history, therefore, as well as from other points of view, we must decide in favor of the Chronicler in the postexilian part of his work.

---

### THE LIVING WATER.

BY THE LATE PROFESSOR CASPAR WISTAR HODGE, D. D., LL.D., OF  
PRINCETON SEMINARY.

Every reader of the fourth chapter of St. John's Gospel, will pause a moment at these great words: "Jesus answered and said unto her, whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." It will perhaps aid an inquiry into the meaning of these words, to study them in the connection in which the Evangelist evidently recorded them with the instruction of the previous chapter given to Nicodemus.

Of course, it was the same salvation which our Saviour offered to the Jewish ruler and to the Samaritan woman; the lesson is varied only according to the preparation of each to receive the truth. He has been threatened with interference in Judea; his Messianic offer and proclamation have at last been silently declined. On his way to his Galilean ministry, he tarries in this non-Judaic region of Samaria, to teach what he so often repeated with increasing emphasis, that the offer rejected by Jews should

soon be carried to Gentiles, and should be received by them with eagerness. The fields were ready for the laborers. The one, a seeker, if he were but a timid one, instructed in the Scriptures, although filled with the mistakes of his day and of his order, Jesus informs that the kingdom he expected was spiritual, and not political; that men must enter it by being born again; that the Holy Spirit alone could introduce him into it, and not their descent from Abraham; and that his death upon the cross must first be rendered before men could be drawn to him. But if this be so, it becomes a matter of individual concern. The Holy Spirit deals with the heart, without limitation by accidental conditions. Jewish privileges, national preferences, could no longer restrain its enjoyment. Here the second lesson comes in to complete the first, and declare by example and by direct declaration to his disciples, that the harvest time of the nations was at hand. To the woman, worldly, gay, indifferent to religious things, and casually met, he enters into no such profound, didactic exposition or prophetic exhibition of its consequences, but seeks to awaken in her that sense of religious want which is common to all men, and to promise the supply of spiritual needs, in which every man is equally with his fellow in utter destitution. The Samaritan woman is thus the forerunner of Gentile Christianity. And the water of life which Jesus offered to her finds its explanation and analysis in the words addressed to the more instructed ruler.

In seeking to understand what Christ intends, the conditions contained in the passage itself are: (1). It is that which supplies the spiritual wants of the soul. Bodily thirst, as the utmost and most urgent physical want, is the emblem of the soul's absolute need of relief and refreshment, from some source external to itself. Spiritual necessities, common to all men, cry out for satisfaction; and Jesus declares himself able to meet the demand. (2). What is here called water, is a lasting, even an eternal satisfaction, to these wants. Jesus contrasts the constantly recurring thirst of nature with the complete relief from the burning of unsatisfied spiritual desires. "He who drinks of this water shall thirst again, but he who drinks of the water that I shall give him shall never thirst." Once having drunk of it, once having obtained satisfaction, he remains satisfied forever. (3). The third statement, which defines the figure of water, is that, when this

spiritual communication is received into the soul, it effects a transformation there, which entirely changes its original condition, and that change consists in assimilating the soul to the nature of the gift which it has received, and causing it to become a productive source of that which it had before most lacked. From needing water for its soul-thirst, it has so assimilated that which it has received that it becomes a fountain of water to itself and to others, springing up into everlasting life. The gift once communicated, remains forever, refreshing and vivifying and procuring the joyful activities of everlasting life. (4). And the fourth element in the definition is, that it is something which Jesus gives, and he only, and which can be procured from no other source whatever. It is the water which he only shall give which can satisfy, and which satisfies eternally.

I need not stop to show that *baptismal waters* are not here intended; for while those who think so include as their consequence the essential elements of Christ's office, the explanation imposes a ritualistic restriction, which it is one of the primary objects of the Saviour here to declare removed. He tells the woman that "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," but that true worshippers are those who worship God in spirit and in truth.

Nor does it quite satisfy the conditions of the passage to say that *the truth* which Christ taught is the water which he offers; for that truth may be held without a living satisfaction in it, or without procuring the change which is promised. It is represented in the Scriptures as the means by which the divine influence is conveyed, and the divine life nourished in the soul; it is more than a necessary condition; it is an essential element in the gift here offered; but the promise of living water here, is too comprehensive to be all included in the idea of saving truth.

For a like reason we are not justified in singling out any particular grace of the Christian character, even so fundamental and initial a grace as *faith*. For although this is the gift of God, and the Christian life is a life of faith, and faith works by love, and love purifies the heart and is the fulfilling of the law; yet faith describes this life from a single point of view. Faith is the activity of the soul, which receives the gift of Christ, rather than that gift itself.

Nor is *regeneration* the water of life, although this answer comes nearer to the spirit of the text, and to the analogy of our Saviour's teaching. The new birth transforms indeed, but it is not an eternal transformation; it is the beginning, but it is not the ever enduring fountain of spiritual satisfaction.

Still nearer to the spirit of the words, and to the analogy of our Saviour's teaching, is the idea of those who think that the water of life which Christ here offers is *the Holy Spirit*. It is impossible indeed to separate the life of the Spirit and the life of Christ in the soul, for where Christ is, there is the Spirit; and the original gift, and all the subsequent energies of the Christian life, are by the Holy Spirit; and the gift of the Holy Spirit is the great, all-inclusive, final gift of Christ, which abides in the soul and springs up unto everlasting life. Yet characteristically in our Saviour's teaching, the Holy Spirit is the agent in the spiritual life; to Nicodemus, he teaches that he works regeneration; to the disciples, that he is the teacher of the truth, and that he unites them to Jesus Christ—so that while this—indeed, all these spiritual gifts and graces—are to be included in the promise of the water of life, there remains a more comprehensive description of the gift—which is the fountain of them all—and that is *Christ himself, or the life of Christ*, which comes by union with him.

This seems to be the most satisfactory conception:

(a). Because it satisfies the conditions, which have been enumerated. It is but hypercriticism to say that water nourishes and sustains life, but is not life itself. No natural analogy corresponds in every point with spiritual realities. But what Christ here offers is not merely the supply of present want, but a new nature, which is energetic, joyous, productive, strong, enduring. It is a *life* of spiritual powers—begun by the power of the Holy Spirit, in a new birth, nurtured and strengthened by the inward illumination and appropriation of the truth, acting by faith and love and good works, producing in the soul a likeness to Christ, and enduring unto eternal life. But beneath all this, hidden in the soul, is the life of Christ—unseen, mystical, yet constituting the unfailing element of its supply, the eternal security of its enduring, the spiritual communication of its satisfaction and its joy. "Jesus said to the woman, If thou knewest the gift of God, and *who it is* that saith unto thee, give me to drink." The gift of the

spiritual water is the communication of the life of Christ. "It shall be in him a well of water, springing up into *everlasting life*,"—life, spiritual and eternal, in the sphere into which the activities of the new life in the soul emerge. It is that which is filled up with, which consists in the graces and the accomplishment of the life within.

(b). This conception of the water agrees best with the analogy of the teaching to Nicodemus, in which the necessity of entire new birth, a death to the former life, the beginning by the work of the Holy Spirit of a new and divine life are urged, in contrast with his national and ritualistic conception of religion.

(c). It agrees best with the analogy of our Lord's predominant method of illustrating his work in this Gospel of John. "I am the light of the world;" "I am the way, the truth and the life;" "The Son hath life in himself," and "he that believeth on him is passed from *death unto life*;" "I am the Vine, ye are the branches;" "He that abideth in me, and I in him, the same bringeth forth much fruit."

(d). And not only does this understanding of the gift agree with our Lord's constant teaching, and with the Apostle John's repeated declaration concerning him as the life of men, but Paul recurs repeatedly to the same thought as the ultimate conception of religion. If Christ says, "I am the Vine, ye are the branches," Paul says, Christ is the Head of the body, and that believers are the members of Christ. He says that the Christian life is a life in Christ. He says that from him the whole body receives those supplies by which it lives—"When *Christ, who is our life*, shall appear."

It appears thus the most comprehensive understanding of the figure, and most accordant with the analogy of the Scriptures, to understand by the water here offered the gift of Christ himself, or that union with him, or communication of his life, which includes within it the whole circle of spiritual graces, and which is the eternal satisfaction to the thirst of the soul.

On such a subject philosophy can afford no aid in determining the nature of this life. Its sources are below consciousness, and observation can only discover its effects. Explanations of such mystery involves more difficulties than they elucidate. Nor can revelation do more than announce the agent, the means, and the

effects of this union with Christ. But without attempting to state the contents of the doctrine completely, as it is in the New Testament, I desire only to call attention to what seem to be the most prominent designs of our Saviour's teaching in these words.

1. He clearly implies that the water which he gives is the only satisfaction to our spiritual wants. The contrast is not between mere bodily thirst and soul thirst; the lesson is more than that the satisfaction of bodily appetite, or even the pursuit of any worldly end, leaves the soul dissatisfied; more than that attention to the higher nature of man, and the search for truth is a more ennobling and peace-producing life than a grovelling sensuality. But of these higher needs themselves, he claims that they are satisfactorily met, only in him, and in the life which he gives; that as between Jew and Gentile—between all Jews and all Gentiles—all religions, as to this truth or their worship—all are naught, and all divine life in the soul, is through him alone. Neither Jerusalem nor Gerizim, neither Jacob's Well, nor any most honored fountain of knowledge in the world can satisfy; but he can! If this water indicates a new life, the want of it means death. If this refreshment to inward thirst, this peaceful joy in his gift, this activity in the Christian life, *which he gives*, be wanting, there remains only a thirsting, a coming again to draw at the springs, which have often failed to satisfy; a restless but ineffective changing from spring to spring, from thought and purpose to indifference, and from indifference to despair—the weary repetition of a process which affords no comfort in itself, and which only disappoints the more by its dreary sameness.

2. The figure employed, and the context, make prominent the idea of the perfect adaptation of this salvation to the wants of men. It is water for thirst. The eastern traveler, under a blazing sun, over miles of arid, rocky and burning paths, wants water. Gold, or knowledge, or hope of power, are nothing till he has water. The greatest natural necessity, the most painful natural distress, is the emblem of the soul-thirst, which Christ supplies. He is bread to the hungry, light in darkness, freedom to the captives—and if he only can promise satisfaction to the wants of all men, it follows that all men have essentially the same spiritual wants—that all alike are destitute of this spiritual life. At the same time, with what wonderful individual application are these

wants addressed. All are alike in their greatest wants. But there is no fuller supply for the universal necessity, than there is delicate appreciation and adjustment to individual character and circumstance.

Here is a woman, met by the wayside, indifferent to truth, and of a shameless life. First, her conscience must be touched, and she is startled by the eye, which pierced her soul, and in the light received, she suggests the religious question of her people and her time, as to the place where God might be worshipped. God, who is a Spirit, and the requirement of spiritual worship from a pure heart, are revealed to her. Jesus is the Messiah, the true Prophet, the interceding Priest, who led her and her townsmen to the knowledge of God. There was the instructed Jew, confident in his religion, yet so much athirst that he must inquire farther of this Galilean Rabbi; and he is as clearly instructed that the life he wished was from Christ alone—that his death upon the cross was the forgiveness of sin, and hence the life of conscience—that a new heart by the power of the Holy Spirit must be received and that the infinite love of God was offered in him, so that whosoever received him obtained eternal life. For the universal conscience of sin, there is atonement—for the universal bondage of sin, there is a new birth—for those minds, darkened as to the knowledge of God, or with perverted conceptions of what he required, there is the revelation of the Father and his will. For those who are unsatisfied, discontented, searching, there are the waters of eternal life, bringing refreshment to the soul and that peace, which comes when restlessness and disappointment are done away, and which belongs to the soul that reposes in the conscious protection of higher, even Almighty power. Christ claims, and here vindicates the claim, to know the wants of all and of each, and to have an abundant supply for all men, and to be perfectly willing to make it his great work to supply all with loving and long-suffering kindness.

3. The text evidently makes very prominent the truth mentioned in another connection, but which cannot be omitted from this enumeration, that this gift of life, not only satisfies spiritual wants, but possesses a transforming power, changing the soul which receives it into a likeness of itself, bringing it under the control of the same laws, and causing it to bring forth the same

fruits. The water poured upon the soul, opens then a fountain, which itself sends forth water unto life eternal. The branch has the same life, bears the same fruit, as the vine. The members are all brought under the law of the head. The new birth, taught to Nicodemus, introduces to a new life, which is characterized by the Spirit which produced it as spiritual. And in this text, it is characterized as producing the same quality of results as that which caused it—water given, water springing up eternally.

This life, of course, requires ever new communications from him who first gave it. Illustrations, even those of Jesus, fail always of conveying the completeness of truth. They may teach by contrast, as well as by analogies. When Christ declares that those who have the life possess the supply of all their spiritual wants, he does not deny that that life in them is after all characterized by a perpetual desire. When he says that he who has once drunk of the water that he gives shall thirst no more, he does not deny that a perpetual hungering and thirsting after cleansing and grace are the very signs of the activity of his life in the soul. When he says that the water, once given, becomes a spring, welling up to everlasting life, he does not teach that the life implanted becomes sufficient for itself, without farther supply. The thirst increased is, on the contrary, itself a satisfaction to the thirst which craves supply. The increase of spiritual desire is the proof of vigorous growth in the soul, and the incentive to seek ever new supplies. The appetite that groans and craves, and grows by what it feeds on; that produces unrest in its gratification, is subdued; but the satisfied desire for spiritual food is itself the awakening of desire for more. Oftener than the Sycharites came to Jacob's well for refreshment, the soul needs supply from the fountain of life. The life of Christ and the life of the soul have become one life; the union once established is eternal; the supply once imparted is never to be withdrawn. It is satisfaction, without injury to the capacity, to receive still more—it is enjoyment, without clogging the appetite for truth—it is rest but not inactivity; peace, but the peace of assured triumph, of accomplished labors; vigor, which is filled with the promise of eternal endurance in the life everlasting. Joyous and abundant vitality in the Christian life, as well as the assimilation of the individual life to

Christ, are expressed in the terms, "a well of water springing up into everlasting life."

4. No thought is more prominent in this passage than the un-failing abundance of the supply. Jesus said to the woman that if asked, he would have given her "living water"—*i. e.*, the water of springs and streams, as distinguished from that of pools or cisterns—that which has motion and is ever replenished from an un-failing source. And in his promise, he declares that the joyous activities of the spiritual life are to be untiring, even everlasting. Human life knows nothing of such unflagging interests. Youth tires of its passions and its acquisitions, and manhood exhausts the opportunities offered, and comes to count it all vexation of spirit. And what must immortality be to such a reckoning! Tired of life, and willing to anticipate the grave, what horror of oppression must be the outlook from beyond! Faith even staggers under the revelation. Sins and sorrows are indeed a weariness which may be escaped; but is eternity to consist of a recurrence to the same truths? are its occupations a repetition of the same activities? Can it be possible that there is any life that offers joys that may not be exhausted? Jesus gives an answer. One may dig a cistern for himself, and fill it abundantly with water, and sit down beside it, thinking that he, and all whom he loves, are supplied. He comes thirsting, again and again. And a day comes when his cistern is exhausted and the heavens give no rain. Or, much more probably, he finds his supply gone long before he thought it likely, and discovers that after all, his cistern was a broken cistern, which could hold no water. Jesus says that the water he gives is "living water"—that is within the soul a fountain, sending forth ever fresh supplies, even to eternal life. And, if this fountain be himself, we may, at least, gain assurance that it shall be so, even if it be too much for us to comprehend. If the life, when satisfaction is promised everlastingly, be *his life*, we may believe that its supply shall never fail. Christ has life in himself. He has the fulness of the Godhead, and "of this fulness have we all received, and grace for grace."

In this doctrine from his lips, however inadequate our understanding of it must necessarily be, we cannot fail to see that the resources of the Christian life cannot fail—that, on the one hand, if we have Christ, we have all that God can impart; that the plen-

itude of his perfections are in him; and in him with the very purpose of being revealed, communicated, and conveyed to man. And, on the other hand, if we have Christ, we have all of God that we possibly can receive—that the limit is not in the supply, but only in our receptivity. Then, what does time become, or what does eternity become, but stages in the progress of an eternal increase in the happiness—but opportunity for ever renewed investiture with the life and the likeness of God? If life be for growth in the knowledge of God, how little do we know here. Yet every true Christian knows what it is to make progress in knowledge; to have difficulties cleared up; to have definitions invested with the living reality of experience, and vague experience defined by discriminations. What was once dark, becomes lighter. Harmonies and methods and adaptations are perceived in the word; and the love and holiness of God are objects of knowledge and of increasing knowledge. And although even now we may see the boundaries of mysteries, which we may never pass, yet we may know that what remains is inexhaustible; and we may not conceive what may be the increasing powers of knowledge, in those who have this life in Christ; what, the thirst of eternity for the knowledge, which eternity supplies.

Or, shall we think of the love of God? It is conceivable that the time may come when Bethlehem and Calvary, ever memorable, never to be forgotten, may, nevertheless, recede among the earthly things, of which Jesus spoke to Nicodemus, to give place to that, which now, men cannot look into. Love may grow with the growth of knowledge—love may grow *beyond* the growth of knowledge. And love may occupy, and incite, and reward, and know no fear of change. Christianity alone, in this one doctrine of the union of man with God in Christ, solves the problem of eternity, and brings immortality to light. For until we have this pledge—nay, this actual possession of God, in Christ, the thought of eternal existence, must necessarily be filled with fears of weariness and satiety. Nay, will Christ weary in the eternal existence? Then will not the Christian, for their life is one. “It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.”

5. And this abundance of the Christian's life, whether in Christ

or in the Christian, implies the sufficiency for every creature. The springing up into everlasting life is not for himself alone, but for others. Nicodemus became an example to his nation. The woman led her townfolk to Christ. At the last day, the great day of the feast, Jesus stood and cried, "if *any man thirst*, let him come unto me and drink."

6. And the freeness of it! What so free as water! It is a *gift*, invaluable, eternal—yet a gift.

7. Giving supposes taking. Drinking presupposes thirsting. May our faith be as ready as the woman's—our prayer as sincere: "Lord, evermore give me this water."

---

### THE NEW BIRTH.

PROFESSOR R. A. WEBB, D. D., SOUTHWESTERN PRESBYTERIAN UNIVERSITY, CLARKSVILLE, TENN.

The origin and nature of Spiritual Life is a topic of perennial interest; every Christian has a valuable stake in the discussion; every system of soteriology is vitally affected by the final decision; at no point does velvet-footed error more noiselessly slip in.

The idea of the *New Birth*, as a concept for the beginning of Spiritual Life in the Soul, is quite familiar and thoroughly Biblical. While it is not an exclusively Johannine thought, it is so prominently employed by this Apostle, that I shall limit this study to his Gospel and Epistles.

In the Johannine Scriptures, the concept of the New Birth occurs in eight passages, counting Jno. iii. 3-8 as one passage. I begin with Jno. i. 12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the opening of his gospel, John introduces us to our Lord as the Word with God, unincarnate; then he tells us that this Word, coming into our world, was at once the Life and the Light of men. As such, he came first to his own people, the Jews, and was rejected by them as a people, but there were some that "received him," which is the same thing as saying that there were some that